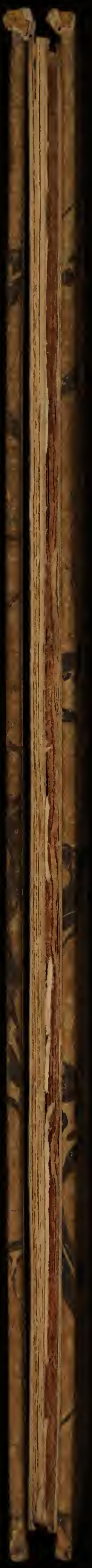
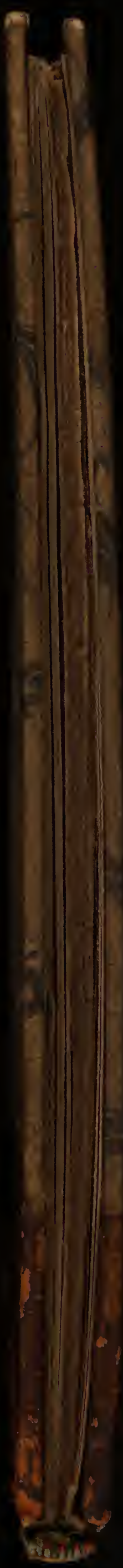
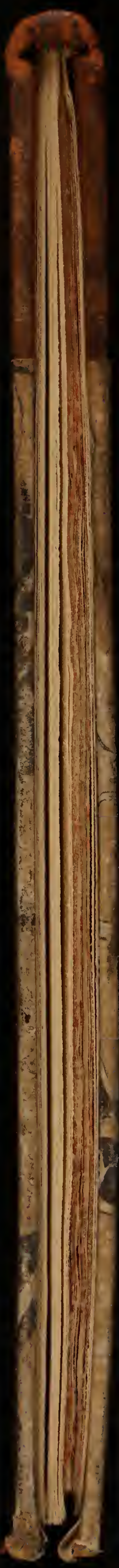
MYSTERY OF CURING / MAYNWARING / 1694







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THE MYSTERY Of CURING Comprehensively,

Explained and Proved,

Argumentatively & Practically

In Three PARTS.

Approved the most *Useful*, *Commodious*, and *Comprehensive* Expedient; against Surprising painful *Diseases*; and secret *Decays* of Human Nature.

By Everard Maynwaringe, *M. D.*

Second Impression, Revised and Augmented.

Nunquam satis Dicitur, quod non satis Dignoscitur.

LONDON,

Printed, and Sold by *W. Crook*, at the *Green Dragon* without *Temple-Bar*; and *J. Everingham*, at the *Star* in *Ludgate-street*, Bookfellers, 1694.

LICENS'D,

March 15. 169$\frac{3}{4}$. *D. Poplar.*

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Induction, and Examplary Motives to this Designment.

THE *many Volumes that have been writ in Physick by Learned Men in every Age; are all prævious, and in order to the better designing and making of Medicines more certain and effectual in Curing. This is the chief Point aimed at; the center and termination of Study and Labour; the Sum total, and Perfection of all the Learning in this Art: Failure herein, makes all the rest frustraneous, and of little value.*

The primitive Professors and Fathers of Medical Science, were wholly employed upon the Invention and Preparation of Medicines; making Tryals and Experiments therewith, for more certainty in their undertakings; upon which Bottom they laid the Foundation of Physick Art: And their Successors likewise, for many Hundred Years after, continued diligent Preparers of Medicines for their own Practice; many cogent Reasons, urging that most necessary Labour, and indispensable Duty: Thereby improving and gaining a more certain knowledge; securing their Patients from dangerous Casualties; and defending the Secrets of Art from Prostitution.

Physitians then of the greatest Repute; were ambitious of acquiring some Medicine extraordinary, most useful and advantagious to the Publick; and it was their Glory accounted, to have their Names Celebrated thereby, as Promoters of a general Good. Præstantissimi Medici Domi suæ, suis Manibus Medicamenta composuerunt, & suis Nominibus insigniverunt. Sennert. Institut. Lib. 5. Sect. 2. Cap. 1. *Physitians then were famed by their Medicines; to whom the People did resort for their celebrious Remedies.*

But of latter times, the Learned making an unhappy Defection; and changing that ancient, secure, and most laudable Custom; for a conjecturing uncertainty; the Vanity of Pen Practice in Pharmacy; under an Erroneous, but specious Pretence, of forming and appropriating Medicines to Person and Case, by Indications: A casual and hazardous designing of Medicines; not to be contrived and formed by such Measures; as plainly appears in a Tract upon this Subject (The

Practice

Practice of Physick Reformed) *whither I refer the Reader, to view the Evidence against this egregious Delusion; perniciously imposed upon the Credulous World, under the Pretext and Umbrage of Learning, Safety, and the utmost of Art.*

Upon this imprudent and fatal Revolt of the Learned; illiterate Quacks have boldly assumed the Ancient Custom; and personating the legal Physitian; have so often deluded inconsiderate and unwary People, with their Cheats and Trifles, for infallible and never-failing Remedies; which hath brought a Scandal upon publishing any thing of this Kind; and thereby barr'd the Publick, from the Benefit and successful Labours, of some Learned, Ingenious, and perite Artists in Pharmacy.

Thus much briefly premised; to obviate the censure of undiscerning weak Heads; and to stop the Mouths of Malevolent Men, of opposite Interests. I proceed now to the Matter proposed, and satisfaction promised in the Frontispiece.

That a single and singular Medicine, may be endowed with a Power of Universality or Comprehension; properly and efficaciously to oppose many and various Diseases, in divers Persons; is what I have undertaken to prove: The Possibility, *and rational* Probability *whereof, will fairly appear; if you rightly understand as followeth.*

I am now going out of the common beaten Road *of Physick; and the vulgar* Methods *of Physitians; into unknown Paths, but leading a nearer and more commodious way: Therefore you must not expect my* Discourse *to comport with the common* Notions, *and* Opinions *of other* Writers; *yet consentaneous with* Reason, *and justifiable thereby; confirmed also by* Fact.

For your clearer Apprehension; I have digested the whole Matter *methodically and distinctly into three Parts; treating upon three principal and different Heads. The* Agent; *the* Work; *and the* Instrument.

The First *Part, sets forth the Capacity of the* Agent, *or* Efficient *in Curing.*

The Second *contains the* Difficulty, *and* Facility *of the* Work *to be done.*

The Third, *shews the exquisite Fitness, and curious contrivance of the* Instrument, *or* Means; *whereby or with,* Curing *is promoted Comprehensively.*

The

THE Mystery of Curing COMPREHENSIVELY.

PART I.

Shewing the Power *and* Efficiency, *of the internal* Agent, *in Curing generally.*

THE internal *Agent* or *Efficient*, that performs the Office of Curing *Human Body* in all cases; is the Vital *Principle*, or Vital *Spirit*, also called *Nature*: Which three Names are *Synonimous*, signifying one and the same; and are used here promiscuously. The Capacity, Power, and Dexterity of this *Agent*, eminently appears in a threefold manner.

First; In the wonderful *Draught*, and Portraiture of *Formation.*

Secondly; In the Daily course of *Conservation.*

Thirdly; In the *Exigencies*, and attempts of Curation. *Natura est Morborum Medicatrix*: Nature receives, and manageth all Medicinal means, for repairing the Body.

In the first performance of this *Plastic* and Architectonic Principle, take Notice; that simple *Spermatic* Humour, was the single matter out of which, and of which only, the (*Stamina*)

Rudiments of the Stupendious *Fabrick* of Human Body was formed, with different Spermatic Parts: *Bones*, *Cartilages*, *Ligaments*, *Tendons*, *Membranes*, *Fibres*, *&c.* From thence proceeding to *Organize*, and compleat this wonderful *Machine*.

The *Second*, and continual Operation of this *Regent Vital Spirit*; is maintaining and ſupplying, the many different Parts of Human Body, with various ſuitable Liquors, derived from a ſimple alimentary *Juice* wrought in the Stomach, called *Chyle*.

The *third* Performance of this Diligent and Dextrous internal *Operator*; is repairing, mending, and reducing into order, the Structure of Human Body, when decaying, or diſcompoſed; by the *Inſtrumental* means, and help of *Medicine*.

The Firſt, and Second Operations of this *Agent*, are wonderful; in producing ſuch various ſtrange effects, out of *ſingle* and *ſimple* matter, as *Sperm*, and *Chyle*; by a tranſmuting and tranſubſtantiating Power.

Now to make ſome Remarks from hence; and reduce theſe conſiderable Obſervations, to favour, and ſupport our Deſign.

1. Here is the wonder of *Formation* with ſingle matter, *Sperm*.

2*ly*, Here is the daily wonder of *Nutrition* and *Conſervation*; by ſingle matter, *Chyle*.

3*ly*, Then why may not the wonder of *Reparation*, or Curation, by *ſingle* Medicine be admitted? Which laſt operation of *Nature* (the *Regent* Principle) is not ſo wonderful and unaccountable, as the two former; when I come to ſhew you the rational *Poſſibility*, and fair *Probability* thereof; by comparing the *Efficient*, and the *Inſtrument*; with the *work* to be done.

The Firſt, and Second Performance of this internal *Architect*, and *Conſervator* of Human Body; no Reaſon can demonſtrate or explain; yet *Fact* proves them both, and (*Nemine Contradicente*,) are Confeſt by all.

Why then is the *Third* Performance (of Curation) ſo incredible, and not to be admitted; that may be comprehended by our Reaſon? As the Sequel of the diſcourſe will make manifeſt.

This curious *Architect* (*Nature*) that built the ſtupendious *Structure* of Human Body; and formed all the various materials thereof by *Tranſmutation* of *ſingle* matter, with no *Inſtrument*; Can probably, and with facility; repair and mend this *Workmanſhip*, when out of order; with one exquiſite *Inſtrument*, egregiouſly contrived for *Catholic* uſe.

This

This Vital *Principle* (called *Nature*) is a *Catholic* free Agent; daily performing various Offices, and contrary motions in Human Body; yet all conſpiring harmoniouſly, for the uſe and welfare of Vital Government.

This Governor and Supporter of the *Microcoſm*; operates univerſally, variouſly, and contrarily; yet conſentaneouſly, uſefully, and neceſſarily. *Binds* and *looſens*; *opens* and *ſhuts*; moves *upward*, and *downward*; *Liquifies*, and *Coagulates*; *Rarefies* and *Condenſeth*; *tranſmits* and *retains*; *tranſmutes* and *tranſubſtantiates*, alimentary matter into various forms, and ſubſtances.

And all theſe different, and contrary Actions; are performed (*efficienter*) by the Vital ruling *Principle*; (*materialiter*) with a ſingle alimentary *Juice*; digeſted in the *Stomach*, to ſupply and enable every Part of the Body (differing in *Organization*, *Temperature*, *Texture*, and *Office*) to execute their various *Functions*.

If this ſupreme *Agent*, can perform various and contrary *actions* with *ſingle* Aliment: Then probably that ſame Power, may cure various, and contrary *Diſeaſes*, with *ſingle* Medicament.

Can this tranſmuting Spirit, with Bread and Water; make *Chyle*, *Blood*, *Nervous Juice*, *Sperm*, and *Milk*; various Liquors for divers uſes, of the ſame alimental matter?

Can this *tranſubſtantiating* Principle, make *Blood* here; *Fleſh* there; and *Bones* in another place, of the ſame Food?

If this Vital *Spirit*, can maintain and feed all the different *Parts* of the Body, with one alimentary Juice, *Chyle*: Then probably and very reaſonably, it may mend and cure all thoſe *Parts* with one Medicine.

If *Nature* can do wonders with ſingle *Aliment*; very likely ſhe can do wonders with ſingle *Medicament*.

As Nature (the *Life*) doth diſtribute *Aliment* from the Stomach to all Parts of the Body; ſhe can as eaſily convey (*Materialiter vel Virtualiter*) a Catholic Inſtrument, into all thoſe Parts to ſet them right. And this you muſt believe; that no *Medicine* directs, or moves it ſelf here or there in the Body; but *Nature* diſpo eth of it to *this* Part, or *that* as ſhe ſtands in need; conveying both *Nutriment* and *Medicament* at her pleaſure; at leaſt to her Power; and there is no power elſe.

This Vital Principle, is a dextrous Agent, that can do wonderfully for relief; if the Phyſitian (*Miniſter Naturæ*) could provide ſuch a Medical Inſtrument, ſo commodious to be Managed, as adapt for Catholic uſe.

Mechanic or Manual Artiſts, externally placed to work upon their Subject (*circa quod*) have need of many Materials and Implements, to effect and perfect what they deſign, and are about: But the Regent Vital Principle, is ſeated more advantagiouſly; hath an internal reſidence in every Part of the Body, operating internally all the Functions; and therefore ſtands not in need of ſuch variety of Inſtruments to work with.

You may underſtand from hence, the poſſibility to be very fair and rational on *Nature*'s ſide; that ſhe can manage a *Catholic Medicine* very well, to ſerve all the Operations and Intentions of Curing; is willing to receive, and ready to Operate, with ſuch a uſeful and commodious *Expedient*; having the virtue and power of *Healing* (*efficienter*) wholly in her ſelf: But the poſſibility of contriving and forming this *Catholic* Inſtrument, lies not ſo eaſie and probable on the Phyſician's part: (*Superat Captum*) It is not to be done by gueſs, with *Pen* and *Ink* upon a piece of *Paper*, in the preſcribing *Mode*.

Thus much ſhall ſuffice, to ſhew the Promptneſs, Energy, and Dexterity of the *Efficient* or Vital internal *Agent*; in complying and operating with a *Catholic* Medicine. I paſs on to the next *Stage*; to ſet forth the Difficulty of the work to be done; and *Probability* of performing it.

Part II.

Giving the Account of Diſeaſes curable Comprehenſively.

THE Work to be performed is Curing *Comprehenſively*: That is to ſay; levelling fairly and hopefully at divers Diſeaſes with a *ſingle radical* Medicine; and therewith to relieve a Multitude of complaining Perſons.

Now here preſents a prodigious Company of *Diſeaſes*; of different *kinds*; and ſeated in *ſeveral* Parts of the Body, preying upon the Life: So many, and ſo variouſly aſſaulting; that in your Reaſon, may well require a vaſt Number of different and peculiar Medicines, properly to oppoſe them: And without ſuch combined force, and various Medicinal Aſſiſtance; you do

do believe, it is folly to attempt, and expect Succeſs in the undertaking of ſo great a work.

To remove this *Difficulty*, and ſeeming *Impoſſibility* that lies in our way; and to render a *Catholic* Medicine a likely fit Inſtrument to perform *Comprehenſively*, againſt this great Company; I ſhall make theſe two *Inquiries*.

Firſt, into the *Number* of Diſeaſes; as by *Name* commonly diſtinguiſhed.

Secondly, into the *Nature* of them; as differing (*à fonte*) by their Origin, from whence they aſſurge.

Diſeaſes in their *Number* by *Denomination*, I find them fictitiouſly and injuriouſly multiplied; ſeemingly but ſuch, not really ſo many; which Error I have Denoted and Corrected in another *Tract*, (*Inquiries into the General Catalogue of Diſeaſes*) where for ſufficient Reaſons; the firſt general *Diviſion* of that Catalogue, I ſtruck quite out; as not being properly called *Diſeaſes*, but are *Symptoms* only: Whereby a great *Abatement* is made, and the *Superfluous* number reduced to *fewer*, by a *third* Part. I refer you thither for farther Satisfaction; not to repeat here.

Secondly; (for another Abatement) Examining the *Nature* and *Eſſential* difference of Diſeaſes; I find moſt of them, not to differ ſo much in their *Nature*, as in Name; from ſome Circumſtances that make the Variegation, and give Denomination: Therefore, Diſeaſes, tho' very numerous as commonly Denominated; yet will reaſonably, and very fitly, admit of a Reducement in Number: By contracting and aſſociating them into a few Companies of *Affinity*, from their Humoral Cauſes, iſſuing from one and the ſame *Fountain*: And then, *Diſeaſes* will not require ſuch variety of peculiar appropriating *Medicines*; nor ſuch diſtinct *Methods* of Cure; as commonly is practiſed, and appointed by *Authors*.

Circumſtances attending Diſeaſes, have been the occaſion, and do often give diverſity of *Names*.

From different Parts affected; as *Pleuriſie*, *Peripneumonie*, *Colic*, *Iliac Paſſion*, *Sciatica*.

From the manner of Invaſion; as *Epilepſy*, and *Apoplexy*.

From the manner of afflicting; as *Convulſion*, *Catarrh*, *Rheumatiſm*.

From functions aboliſhed, or depraved; as *Palſy*, *Tremor*, *&c.*

Diſeaſes

Diſeaſes are extravagantly and unneceſſarily multiplied by *Denomination*; but they are not a quarter ſo many by their *eſſential* Cauſes and *Radication*: For tho' they are made thus numerous and different by their *Names*; yet many of them have great *Affinity*, and are near of *Kin*, by their Origin, from their Cauſes of *Production*; and ſupplies for *Continuation* in *Being*.

The ſame *morbific Humour*, floating up and down, obſtructing, infeſting, and afflicting divers *Parts* of the Body, hath begot various *Names: Gout, Rheumatiſm, Colic, Fluxes, Stitches, Cramps, Convulſions, Feavers, Inflamations, &c.*

The ſame *Humoral Matter* that now makes the *Gout*; at another time procureth the *Colic*; ſometimes a *Flux*; another time the *Head-Ach, Tooth-Ach*, or ſomething elſe. Thus producing ſeveral Diſeaſes, and *Symptomatical* appearances, from the ſame *Humoral Cauſe*; which to *Vulgar* underſtandings are ſeemingly ſo diſtinct, as having no relation to each other: Yet all theſe (oftentimes) being *bred*, and ſo *fed* from one degenerate Matter, will admit of the ſame Cure, by a true Radical, *Catholic* Medicine; having their Cauſation, and dependance from one *Original*.

So that Multiplicity of Diſeaſes, and Symptomatical Products variouſly named, from Parts affected; Functions depraved; or Circumſtances attending; does not ſo neceſſarily, and always require multiplicity, and variety of Medicines, and Methods, as ſome undiſcerning Heads may think; being confounded by various Names, given to *Diſeaſes* and *Symptomes*. But if it were not for this Invention; how ſhould all the Drugs be conſum'd? And how ſhould the Phyſick Trade thrive; and the Shops be adorn'd, with painted Pots, and gilded Glaſſes? Great is *Diana* of the *Epheſians*; for by this *Craft* we get our gain.

From hence you may learn; that *various Names*, do not always preſent to you ſuch *various* Diſeaſes; not ſo different and diſtinct in their *Cauſes* as commonly repreſented, and ſuppoſed to be ſo. And now you may underſtand (if you have underſtanding) this Method of Curing *Comprehenſively* by a Catholic Medicine; to be rational; and probable to effect what many People differently complaining, do deſire.

Morbi multi unico Remedio curantur; cujuſlibet enim Membri plaga, non habet peculiarem ſemper cauſam; ſed ab uno eodemque licet ſemine, plures ſurgunt affectus: Says a good Author. But moſt People muſt have a *different* Medicine, for every *complaint* they have a

Name

Name for; elſe they think it not poſſible to Cure them, and ridiculous to attempt it.

Nominal multiplicity of Diſeaſes, have *amuſed* the People; puzled young Practiſers to adapt Medicines differently to each: And the Elder ſort, are ſometimes miſled thereby.

Medicine is not to be appropriated after this manner; and to vary, as *Names* are varied; but to the Nature and Condition of Diſeaſes, from their eſſential Cauſes; many of them being the off-ſpring and of the ſame kind; may be link'd together under one Denomination, and will admit of the *ſame* Medicine, properly and advantageouſly.

When all the dependant *Symptoms* (the diſcovering and declarative *Signals*) are reduc'd to their *Diſeaſes* from whence they ariſe: And Diſeaſes circumſtantially denominated, compriſed under proper *Names*; from *radical* Cauſes as their general *Heads* (which are but few) the practice of Phyſick then will not be ſo *extravagantly* expanded; nor ſo *intricate* and *intangled*; but *compendiouſly* ſet forth in little Compaſs; more clear and eaſily comprehenſible: The *Intentions* of Curing but *few*; and the *Number* of Medicines not *many*: Succeſs therein more *hopeful*; with the *Charge* and *Trouble* more *eaſie* to Patients, in their courſes of Phyſick.

To illuſtrate and prove in part, what hath been ſaid: Take a *Hundred* Sick or Diſeaſed Perſons; examine them where their ſeveral complaints do lye, what *Parts* afflicted or grieved: Some complain of their *Head*; others of their *Breaſt*; ſome of the *Stomach*; others about the Region of the *Liver*; many of the *Spleen*; ſome of the *Guts*; or *Limbs*, *&c.* And for all theſe complaints, your Phyſitian will give you various Names to diſtinguiſh them by; and peculiar Medicines, and different Methods for Cure; as in practical Authors, you may find ſuch like forms of Medicines, and Methods.

Then Inquire of the ſame *Authors*, and ſee what Judgment they give touching the Cauſe of all thoſe *Diſeaſes*, ſo differently *ſeated*, and variouſly *named*: And you will find, that depraved *Humours*, and *Obſtructions*; are the *general* and *principal* cauſes aſſigned, for all thoſe *Diſeaſes*, tho' commonly reputed, as different, in their *Nature*, as they are in their *Names*: From which Contrivance, and Deluſion, the appropriated *Recipes* have ſuperabounded.

If ſo, as true it is; then what ſhall hinder an *Elaborate Catholic Medicine*, from being a fit and moſt commodious Inſtrument, to open obſtructed paſſages of the *Canals*, and common *Sewers* of Human Body; and to give a free vent, for cleanſing away all ſuch degenerate and vicious *Stagnant* matter; in this, or that *Part* where it reſides, and infeſts: Eſpecially if you have this Conſideration; that when the lower *Region* of the Body (ſo called) is fairly and fully diſcharged, of all the clogging relicts of *Indigeſtion*; then Vital *Emanations* and diradiating Influence from thence, are become more Vigorous, and powerful to relieve the remote Parts; having their dependance and ſupplies from this Center; where the Life is more eminently and principally Seated; from thence exerting its ſupporting and governing Power, through the *Regions* of the *Microcoſm*.

To anſwer the *Nominal* and unneceſſary *multiplicity* of Diſeaſes, (ſo differingly underſtood) there are *Thouſands* of Medicines invented, and daily *more* are inventing: And for this purpoſe, to ſupply the contrivance, they rake all *Foreign* Countrys, to bring in ſtore of their unwholſome, and virulent *Weeds*, *Roots*, *Concret Juices*, *Barks*, *Minerals*, *&c.* to make variety of *malignant*, and ill *qualited* Medicines. Any thing, and every thing that will make a wry *Face*; that will Nauſeate the *Stomach*; or gripe, rake, and ſcour the *Guts*; all that ſtuff ſerves for Phyſick; to make diverſity of ſuch ill *condition'd*, and *unlucky* Medicines.

But you muſt think them, proper and adapt to ſeveral Diſeaſes; and very neceſſary to anſwer the various *Indications* of divers Perſons, differently affected.

People being thus miſtaken; yet think themſelves very prudent and wary, and well provided for; when they have purchaſed ſome coniectural appropriated *Recipes*, deviſed for their particular Caſe; which particularity (very often) lies moſtly in *Name*; and not ſo much different, from the Diſeaſes of other Perſons; if you trace them up to their *Original*, and general Cauſes.

After this Rate, of *appropriating* Medicines to Diſeaſes, and to every *Individual* Perſon; *Millions* of Medicines, (for *Millions* of People) will be but ſufficient to ſupply the practice of Phyſick, in this *Novel* and *irrational* Mode. And here I might upbraid, and Laugh at the *generality* of the World; having loſt their *Underſtanding* in this matter; and being impoſed upon beyond all

By *Reaſon*.

By what has been ſaid, you may plainly perceive; that the work of *Curing* many Diſeaſes (ſuch as are *Curable*; and *Patients* rightly endeavouring to be Cured in common Caſes) lies fair and probable to be effected, by a *Catholic* Expedient: The ſuperfluous *Number* of Diſeaſes being compendiouſly reduced; and the *Nature* of them being thus explained.

The internal Vital *Agent* (termed *Nature*) having a true *Catholic* Inſtrument to act with; operates *univerſally* and *powerfully*, againſt a multitude of Diſeaſes; and endeavours Curing, more *readily* and *ſafely*, with an amicable, extraordinary, well proved Medicament; by a Phyſitian's Induſtry, and long labour compleated; than with a *number* of Compoſitions *conjecturally* deviſed; *Preſcripts* tranſmitted to the *Shops*, to be made at a venture; who then can tell, what they may prove? But every ſick Patient, muſt make the *Experiment*, of their new invented Medicines.

But when all this is ſaid; Tho' I have reduced the general Practice of Phyſick thus *ſtreight*; in oppoſition to the common *extravagancy*, and *unneceſſary* Number of Medicines; to ſhew the *Poſſibility* of relieving many, and divers Complaints by a *ſingle* extraordinary Medicine, and the Reaſons for the Performance thereof: Yet it is not to be ſo underſtood; as if I confined the whole Practice always ſo narrow and cloſe, *excluſive* to *Plurality*: But that ſome obſtinate and different Caſes may, and do require ſometimes the aſſiſtance of another Medicine; ſpecific, or of peculiar and *different* Operation; to be uſed in the *Intermiſſions* of a Comprehenſive *Catholic*: And if it does not perform the whole work, and effect the Cure *ſolely* (as oftentimes it does) yet it bears a principal Part; and the ſtreſs of Curing will lye moſtly upon the Catholic; if deſervedly it carries that Title, and is no Counterfeit.

Diſeaſes of *affinity*, by their *origin* of Cauſation from *Humoral* Matter; *depraved*, *abundant*, *ſtagnant*, or *erratic*; and lying within the verge of *Catholic* Energy and Comprehenſion; are ſuch as commonly are diſtinguiſhed by theſe Names: *Inappetence*, *Indigeſtion*, *Scurvy*, *Dropſies*, *Jaundice*, *Hypochondriac Melancholly*, *Nauſeouſneſs*, *Vomiting*, *Fluxes*, *Spleen*, *Colic*, *Stitches*, *Rheumatiſm*, *Gout*, *Worms*, *Hæmorrhoids*, Aches of the *Head*, or *Limbs*, *Corpulency*, *Vertigo*, *Epilepſy*, *Apoplexy* *Aſthmaes*, *Coughs*, *Conſumption*, *&c.*

Organic Diſeaſes *internal*, dependant upon vicious *Formation* of Parts (in *utero*) from Errors of the *Plaſtic* Principle diſturbed:

In *Magnitude, Situation, Figure, Connexion,* or *Disjunction*; Theſe are to be accounted in the *number* of *Incurable*; and not within the Latitude of *Catholic* Comprehenſion; nor *remediable* by the Art of Phyſick. But for as much as ſuch Cauſes are undiſcernable and latent, they paſs only for difficult and contumacious; and are *relievable* in *part*; by mitigating the *Products* and *effects* thereof: And ſo far the *Catholic* Expedient, is a ſecure and hopeful *Remedy.*

Diſeaſes of Diſcontinuity, (ſo termed) External and Chirurgical: As *Wounds, Ulcers, Contuſions, Apoſtems, &c.* requiring manual Operations: They are not fully compriſed under *Catholic* Comprehenſion, but only in *part*; and therein, the *Catholic* Expedient performs a neceſſary Office, as a great Aſſiſtant to Surgeons in ſuch Caſes; by keeping the Body in due order; reſtraining a *Flux* of *Humours* from reſorting to the *Part* grieved; thereby promoting and diſpoſing Nature to heal.

Diſeaſes of Diſcontinuity, internal: As *Wounds, Ulcers, Contuſions, Apoſtems, &c.* where *Manual* Operations cannot be exerciſed: Such preternatural Affects, are primely and fully included within the Power of the *Catholic Arcanum*; which ſupplies the *Surgeon's* part dexterouſly; and performs as Natures adapt Inſtrument, above all Phyſical *Remedies*: To remove Impediments; to *Digeſt, Mundify,* and *Heal.* In deplorable Caſes of this kind; I eſteem it *Supreme* Help, more hopeful than any thing in Art: *experto Crede.*

PART III.

Setting forth the Commodious Uſe, *and* Adaptneſs *of a* Catholic *Inſtrument*; *in Curing* Comprehenſively.

IN the *Firſt* Part; having demonſtrated the *Power,* and wonderful *Operations* of the Vital *Agent,* or *Efficient* in Curing.

The *Second* Part, ſets forth the *Difficulty* and ſeeming *Impoſſibility* of the *Work*; made *probable* and likely to be effected.

In the *Third* and laſt Place; I ſhall exhibite to your view, the extraordinary Contrivance of Medical *Inſtrument,* accompliſhed with

with multifarious *Qualities*, requiſite to perform Comprehenſively: And that is, the *Catholic Medicine*.

Not deviſed conjecturally by the uncertain variable *Syndrom* of *Indications*, different in every *Individual* Caſe: (as the common unproved, fortuitous and hazardous Adventure, of *preſcribing* Practice) But deſigned, formed, and often proved; by the general conſtant courſe of Functions, daily to be performed in Human Nature; ordained the Law of Vital *Government* in *Mankind*: Which decent, Salutiferous *Order*; to maintain, or reſtore; this *Catholic Engine* was contrived, for the *Catholic* internal *Agent* to work with; for removing *Impediments* to recover and confirm, the *Harmony* of Vital *Operations*; diſcompoſed or interrupted, here or there, in Human Bodies.

The *Catholic* Medicine eminently declares its *Univerſality*; and properly bears that *Title*, in theſe two Reſpects.

Firſt; as having a general *Amity* with *Mankind*; being moſt agreeable with Human *Nature*: Operating calmly, pleaſantly, and hopefully with *All*; diſguſting or diſagreeing with None: But promoting all the neceſſary *Operations*, and aiding the *Functions*, daily to be performed in Vital *Government*.

Secondly; as having *Enmity* with all the Diſeaſes of *Seminal* and *Humoral* Production in Man's Body: Always, and in various Caſes, ſhewing oppoſition thereto: and proſecutes ſuch inbred ſecret Enemies to *Human Life*; conſtantly and efficaciouſly.

The *Reaſons* why; and *manner* how; appears evidently.

Firſt; from theſe two inſignal *Properties*; *Aperitive* and *Abſterſive*, wherewith this Medical *Arcanum* is primely endowed: Which two grand *Virtues* in conjunction, powerfully emaning from thence; operates ſo effectually, and gives two ſuch killing ſtrokes, at the *Root* of all the *Seminal* and *Humoral* Diſeaſes; that the *Buds*, *Bloſſoms*, and *Branches* fed from thence (appearing variouſly, in divers Parts of the Body) do gradually wither, and die; by *Proſecution*, and prudent *uſe* thereof.

Apertition and *Abſterſion*; are the two principal, and *Comprehenſive* Phyſical *Operations*; both *Preventive* and *Curative*; againſt a *Multitude* of Diſeaſes, if performed by ſuch due means, requiſite to do that *Salutiferous* work, as it ought to be done.

The common reputed *Purgatives* (malign and virulent ſtimulators) they do force open the Back Door; they rake and empty the Body; and ſometimes alleviation does follow: But what

then ? They carry a *Sting*, in their *Tail* ; and leave ſome ill impreſſions behind, that ſtain and vitiate the Body ; which lies breeding for another injurious Production ; and in a little time, you muſt *Purge* again for that : This is labouring in a *Circle*, and find no *End*. Purging is Purifying (*ex vi vocis*) by the import of the word : But if you *Purge*, and not *Purify* ; much of your labour is loſt.

The Catholic Extract, is no ſuch Deceitful ſtuff ; offers no injury to the tendereſt Part ; leaves no taint behind ; but as a moſt Sovereign *Balſom*, it preſerves living Bodies from *Putrefaction* ; which will ſave the daily Labour of dreſſing ſtinking *Iſſues*, that many are conſtrained to, for a diſcharge of putrid *Humours*. It opens all the anguſt obſtructed Ductures, and private Receſſes ; keeps ſweet and clean all the Canals, and offices in the Body ; Lets no filth abide, to annoy or impede the Vital Spirit, from diradiating its Influence to all the Regions.

There can no better *Expedient* be deſigned in Phyſick ; to preſerve Bodies from *declining* and *decaying* ; and to help them out of a *Diſeaſed* ſtate ; than ſuch a wholſome ſecure Medicine, that effectually performs theſe two grand Offices of *Apertion*, and *Abſterſion*. For theſe two Eminent Virtues, arteficially and truly united in one wholſome Compoſition ; they always are attended, and adorned with other Conſorts of great worth ; which follow one another inſeparably ; the one, making way for the other.

Apertion leads foremoſt ; *Abſterſion* follows, and introduceth wholſom *Purity* ; this Uſhers in Healing, and Soundneſs to come after : Then Roboration and Vital Vigour, follows at the heels of theſe Precurſors : After this manner, by ſuch means ; *Infirm* and *Corrupt* Bodies, are reſtored to their natural ſtate of *Health* ; and made able, duly to execute their internal *Functions* ; by the ſtrength of this Chain of *Virtues* link'd together in dependency, to produce great effects.

Thus the *Catholic Medicine* Aſſiſts Nature (the *Life*) to perform all her *Operations* ; and thereby to extricate her ſelf, from many and various *Diſeaſes*, that depreſs and ſtifle Vital Vigour : Therefore 'tis not ſo improbable (as ſome of the *weaker* ſort of People do imagine) that a *ſingle* Medicine ſhould be fitly applicable ; and ſhould have ſo large a Capacity and *Comprehenſive* Power to command and ſubdue, many different Diſeaſes, and in divers Perſons ;

Perſons; ſince that Elaborate *Arcanum*, is ſo richly endowed, with ſuch a Complication of the choiceſt *Medicinal* Virtues.

The Vital *Principle* being thus diſintangled and freed from obſtructing matter, and noxious *Humoral* Impurity; recovers Strength and Vigour thereby, to conquer the many various *Infirmities*, ariſing from *Debility*, *Laxation* of Parts, ſtimulated *Expulſions*, and preternatural *Contractions*: Which includes a great number of *Diſeaſes*, if particularly by *Name* they were reckoned.

Wherefore it is not ſo ſtrange; that a *Medicine* ſhould be deſigned Catholic, for Curing not only *divers*, but alſo *contrary* Diſeaſes; ſince the ſame Cauſes (*in ſpecie*) do produce both *different*, and *contrary* effects in ſeveral Perſons, or Subjects they work upon: That which begets *Obſtruction*, and *Aſtriction* in ſome; produceth *Debility* of *Retention*, and *Laxation* in others. *Quicquid recipitur, recipitur per modum recipientis*: The Sun hardens the Clay, but ſoftens the wax. This *Catholic* radical *Inſtrument* applying to *Cauſes*, for their removal in all Bodies; and which being Subſtracted; their various *effects* do vaniſh alſo, whether they be *different*, *contrary*, or *conſimilar*: which unfolds the *Myſtery* of Curing *Comprehenſively*. Diſeaſes being the product *effects*, are *multefarious*; when *Cauſes* producing are not half ſo *various*.

Conſider alſo; that the variety, or multiplicity and deformity of Diſeaſes; do not proceed ſo much different and diſſimilar, from the Diverſity of fluxile humoral and degenerate matter; as from *Fabrication*, and *Function*; Diverſity of *Organs*, and Difference of their *Offices*. Therefore one and the ſame depraved matter, as it perambulates and lodgeth; infeſting ſeveral Parts of the Body; does thereby beget Diſeaſes of various Names, differently appearing, and differently moleſting: what then ſhall hinder the *Catholic Medicine* from performing its Univerſal Office in Curing? But ſuppoſing the Morbous matter be ſo various as you can imagine; yet it lies fairly within the Latitude of Catholic Comprehenſion; ſince Nature is Medicatrix.

Now obſerve, who it is that manageth this Comprehenſive *Inſtrument*: The Vital regent *Principle*; a *Catholic* Agent; of Ubiquitary *Preſence*, in the *Machine* of Human Body. That operates variouſly, and contrarily, at one and the ſame time, in ſeveral Places; yet conſentaneouſly for Preſervation of the whole: *Opens* and *Shuts*; *Expels* and *Retains*; moves *upward* and *downward*, *&c.*

in

in the daily courſe, and Adminiſtration of Government.

Conſider alſo, the various *Qualifications* of this Phyſical *Expedient*: Not forcing and compelling; but flexible and gentle, complacent and complying with the *Regent Principle*; to be conveyed *here* or *there*, (*materialiter vel virtualiter*) and is made uſeful, as the Caſe requires: Yielding up ſuch Virtue, as Nature (*Morborum Medicatrix*) ſtands in need of: In like manner, as the ſame *Aliment* is converted to various uſes; ſo one Catholic *Inſtrument*, is applyed to various Purpoſes. *Nature* directs, and hands the Medicine *here* and *there*; to work *what*, and *how* ſhe pleaſeth.

And now I have Explained, and proved ſufficiently; (by the *Agent*; by the *Work*; and the *Inſtrument*) this Myſtery; That *Catholic* Adaptation to *Human* Nature, ſtudiouſly inſtituted for Diverſity of *Perſons*, and Diverſity of *Deſeaſes*; (ſo underſtood as before limited) is as rational and hopeful; as peculiar Appropriation to a ſingle Perſon: And herein is the ſafety of the *Catholic*, above the appropriated *Recipé*; for that is an often tryed, and well approved Medicine with *many*: But the appropriated to *Perſon* and *Caſe*; is an uncertain and dubious Medicine, becauſe not experimented by *any*; but preſumed conjecturally at a venture; being deſigned and formed only for the occaſion preſenting. And this is eſteemed, the moſt Learned and ſafeſt Invention; for the *Great*, and the *Wealthy* to truſt their Lives with.

Let the World dote on; and the Sham be their Help when they need; let Formality and Conjecture manage their Cures; *Sic Populus vult decipi, & decipiatur.*

I need not tell you now all the Diſeaſes by *Name*; that this *Salutiferous* Expedient is proper for, and effectual: Sufficient it is, and more ſatisfactory that I have ſhewed you, how it oppoſeth the moſt of them, in their *Nature* and *Cauſes*: Whereby you may truſt your own *Reaſon*; and not my bare *Aſſertion*. But ſome ſort of People, that know nothing of *Diſeaſes*, but their *Names*; will ſay, you have not told us what Diſeaſes, the *Catholic Medicine* is good for.

To gratify the Deſire of thoſe weaker *Underſtandings*; I ſhall give in an *Account* of many by their *Names*, as commonly ſo called.

For the *Vertigo*, *Epilepſy*, *Apoplexy*, and *Convulſions*; a Remedy very proper in applying to their Cauſes.

Allays

Allays moleſting *Pains* of the *Head*, or *Limbs*; *Gout* and *Rheumatiſm*: A moſt ſecure *Anodyne*; for that it draws off the morbific matter; and evacuates ſharp, acrid, punging and corroding Humors; that cauſe ſuch painful aſſaults.

Corrects ill *Digeſtion* of the *Stomach*; reſtores decaying *Appetite*; removing *Nauſeouſneſs*, and *Fulneſs*: And raſeth out the Impreſſions of intemperate *Drinking*; *Expectorates*, and clears the *Breaſt*: Retrieves weak and *Conſumptive* Lungs; For *Aſthma's*, *Coughs*, *Wheeſing*, and *ſhort* Breathing; moſt helpful.

Againſt unweldy *Corpulency*, diſpoſing to ſome acute Sickneſs; for *Dropſies*, *Scurvy*, *Jaundice*, Obſtructions and Inflamations of the *Spleen*, *Pancreas*, and *Meſentery*; *Hypocondriac* Melancholly; hard and big *Bellies*; proved herein, and approved.

A ſure *Preventive* againſt the Production of *Worms* in Human Bodies: By Purifying, and Evacuating *Verminous* putrid matter, of which they are bred. Alſo a *Curative* Remedy to kill them, when generated and to bring them forth; they often bring the cauſe of *dangerous* Sickneſs; moſt frequently with *Children*.

Gives ſpeedy Eaſe in the *Colic*, and gripes of the *Guts*.

Reſtrains all violent, and contumacious *Fluxes* of the *Belly*: moſt certain Help above any *Method*, or *Medicine* in this caſe.

To cleanſe foul Reins, Ureters, and Bladder; that ſend forth ſtrong ſcented, thick and muddy Urine; this abſterſive and purifying *Extract*, reſtores thoſe Parts to cleanneſs, and ſoundneſs; preventing the former ill effects.

Extraordinary Means for weak *Backs*, *Loyns*, or *Genitals*: For *Strains* and over *Reaches*; For *Spermatic* waſting, or involuntary *Seminal* iſſuing.

For Infirmities of the *Female* Sex, relating to their *Monthly* Purgations; being out of due Courſe; ill *Colour'd*, or *Sented*; *Deficient*, or *extravagantly abundant*; and to ſtay the *Whites* ſafely; by cleanſing, purifying, and roborating: Nothing more available, than the right uſe, and due Proſecution herewith. A *Jewel* for Ladies Cabinets.

To reſtrain various ſuddain (*Hæmorrhages*) *Bleeding*; iſſuing from any Part of the Body: *Head*, *Breaſt*, *Stomach*, *Fundament*, or *Urinary* Ducture: This mitigates, retracts, and evacuates their Stimulating cauſes.

For *Venereal* taints, (called *Claps*) producing hot and ſharp *Urine*, or (*Gonorrhœas*) Running of the *Reins*: nothing Cures

more

more certainly and ſurely; and may be managed with great *Privacy*. This commodious *Expedient* ſmothers ſuch *Misfortunes*, by ſpeedy Eaſe, and Help.

For Diſeaſes appearing outward; by *Spots*, *Pimples*, *Itch*, *Scabs*, *Scurf*, *Puſtuls*, or *Scrofulous Tumors*; declaring an ill habit of Body, and foulneſs of Blood: This *Extract* is proper and effectual, for a purification of the Vital *Stream*, and rectifying the Nutricious Juices that are depraved.

Againſt *Nocturnal* indiſpoſition to quiet reſt; and injurious *Vigilancy*, from ſecret Moleſtations, and uneaſineſs in *Body*: This is the moſt likely *Remedy* to find out, and to remove the latent *Cauſes*.

For various kinds of *Fevers*; obſcure and dubious in their *Dependencies*; this is moſt rational means to confide in, as radically applying to *Cauſes*, and *Parts* primarily affected; diſcharging its Virtues there. A well tryed Engine to extinguiſh *unknown* miſtaken *Fevers*: Known to the *World*, but my *Name* only; therefore darkly and perniciouſly proſecuted, with Cooling *Juleps*, *Emulſions*, irrational vexatious bliſtering *Plaſters*, *&c.* of fatal conſequence to *Myriads* of People. By ſuch erroneous Methods, and injurious Means; the Fleet Fevers, and Camp Fevers, have too often, ſlain more than the Enemy.

A very uſeful and neceſſary Medicament, to promote Exterternal Chirurgical Cures; by drawing off, and evacuting all Humoral offending, retarding matter; and thereby diſpoſing Nature to Heal; elſe External Applications avail little, and take up a long time to perform.

But for curing *Wounds*, *Contuſions*, *Apoſtems*, *Ulcers*, *Fiſtula*'s, *&c.* internal: This ſingular *Traumatic* Medicine does all the work; ſingly performing the office of *many*, and more ſecurely; ſatisfying the three grand Intentions, to *Digeſt*, *Mundify*, and *Cicatrize*, in due order. Of needful important uſe; and claims the firſt Place in *Surgeons* Cheſts of *Fleet*, *Armies*, and *Hoſpitals*; where this inſignal *Vulnerary*, and *Sarcotic Arcanum* is wanted; which would do better Service, and ſave more Lives; than all the internal Medicines they are provided with. This alone Acts a dextrous *Surgeon*'s Part, (*internally*) in ſuch ſecret places, where neither his *Eye* can diſcern, nor his *Hand* come to dreſs you: Then this *Sovereign* Balſamic Remedy, is more helpful, and to be depended on; above all the Methods, and multiplicity of

Medicnies,

Medicines, appointed by *Authors*, or uſed by *Practiſers*.

This hopeful *Expedient*, puts a ſtop to the latent dangerous Progreſs of *Pains*, to *Inflamations*, *Tumors*, *Apoſtems*, *Ulcers*, *Cancers*, *Gangrens*, and *Mortifications*, internal: The moſt frequent *train* of Mortal Diſeaſes; which hath brought more to the *Grave* than any Complication, or Commutation of Diſeaſes whatever; becauſe rarely diſcerned, or ſought after, (diſguiſed under a *Fever*) but when too late; by Diſſection of the *Dead*. Upon this important *Subject*, I have Treated peculiary: Shewing the Cauſes of Inadvertency; and fatal conſequents, of not diſcerning in acute Diſeaſes, the Tranſition of this common lurking *Series*; if not prevented.

The *Catholic* Remedy is a great Help to *Antient* People; for making their *Lives* more eaſie and comfortable; *Age* being attended with Infirmities: Their Bodies grown ſtale and ſour; produceth *Rheums*, *Coughs*, ſhort *Breath*, ſharp *Urine*, *Aches*, ſwel'd *Limbs*, tender and gouty *Feet*, or other Decays of Nature; againſt which, the *Medicine* will give them much Aſſiſtance, and mitigate their Complaints; being the beſt *Expedient* imaginable, to *Repair* and *Mend* old decaying *Bodies*; that they may be ſerviceable a longer time. *Hability* and *Soundneſs* of Body; promotes *Durability* and *Prolongation* of Life: For if the *Vital Regent Principle*, labours under Corporal Impediments, and unfitneſs for uſe in *Government*; by ſo much is the *Life* abbreviated in Duration.

This *Comprehenſive* Extract, is a proper good Medicine for a Diſeaſe that hath no *Name*; and for a Diſeaſe that hath a wróng *Name*: This ſeeks out, and finds out (*Naturæ ductu*) when the Phyſitian knows not what the matter is, nor *where* it is; when he gropes in the *Dark*, and knows not where to aim: This finds the way, (by Nature's guidance) goes readily, and rightly about the buſineſs. This will not be deluded with the *erroneous* Notion of *Fevers*, (as *Practiſers* have been) but finds out their various *Dependencies*, and exerts its Virtues there; for allaying the æſtuation of febrile turgid Fermentations; by ſubducting, diſlodging, and diſperſing their Cauſes.

If you ſend this *Medicine* upon a wrong *Errand*; it will *Act*, not as you intended; but as it ought to be done: Nature (*Medicatrix*) amicably receiving this good Aſſiſtance; and ſenſibly knowing where ſhe is grieved; directs it *here*, or *there*, to the part *primarily* affected; and the *Giver*, hath no more Power of the Medicine afterwards.

A commodious *Vade mecum*; Portable, ſolid, and durable: *Ready*, and great *Security*, for *Travellers* by *Sea*, or *Land*: where no ſuch can be Purchaſed.

Neceſſary *domeſtic* Proviſion; adapt and ſerving to various Caſes; preſent and exquiſite *Help* in *Families*; (for *Country* Inhabitants eſpecially) upon emergent occaſions. The *Phyſician* may be *long* in coming: and after that, *Medicines* may be *long* in Preparing, and coming: In the mean time, the *Patient* may be wrack'd with *Pain*; half *ſpent*, or paſt *Recovery*; and then the long look'd for *Phyſick* comes at laſt.

The good *old* way of Practice; was the *ſafe*, and only way that leads to true knowledge; when Phyſick and Phyſician had their *Abode* together, and went *abroad* together: But now they are *ſeparated*, he is *diſabled*; can *talk* of Diſeaſes, but able to do *nothing* againſt them, without the *Help* of a *Pothecary*. What *ignis fatuus* led him out of the right way, I know not; the beſt *Plea* to excuſe that *Folly*; is *non Compos Mentis*.

For *Ladies* and *Gentlewomen* in the Country; that are charitable to their poor *Neighbours*; and would be helpful to *diſtreſſed*, *ſick*, and *diſeaſed* People, that implore their compaſſion; being diſabled from getting their living. This *Medicine* they may rely on in various caſes; and expect with ſuch hopefull Means, to perform great *Cures*; and do that with a little ſometimes, which might be difficult for a *Phyſician* to effect with a long courſe of common Phyſick. Hereby you will raiſe up living *Monuments* of your good *Deeds*; and procure the *Praiſes* and *Prayers* of many; that might have periſhed, or Live infirm and diſabled, without ſuch your *pious* Help.

For *Admirals*, *Generals*, and great *Officers*: For *Ambaſſadors*, *Envoys*, and *Reſidents*; whoſe Lives are of great Importance to *Princes*, and publick Safety, upon their Enterprizes and Negotiations: This is *Cabinet* Help, above all they can procure in *Foreign* Countrys; or what they ſhall purchaſe at *Home* to carry with them, as extraordinary Means, when they need. There may be a good Phyſitian ready at Hand; (and there may not) but ſo good and ſecure a Medicine, may be too far off: And then ſome ſudden *deviſed* compoſition; *haſty*, *new made*, *untryed* Medicines, muſt be truſted with the *Patient's Life* at a venture; and it is all but *venture*: In the Sick Man's good *Fate*, is the greateſt *Hope* of Recovery: And this is the common Caſe, in the Preſcribing Mode.

This

This *Medical Inſtrument* being ſo uſeful, ready, and commodious Help, for all ſorts of People high and low; ought not to be Concealed, or Confined within a *Private* Practice; which occaſions this Publication: (*Impium eſt ea tacere, quæ ſi promulgata eſſent, multorum miſerè decumbentium in levamen extarent.*) And may be received from the *Author*, upon Application. The *Quantity* appointed for this Purpoſe; containing about half a ſcore *Doſes*, to give a ſatisfactory Tryal of its Virtues, in any Contumacious Diſeaſe: Or to keep beſide them ready, for any occaſion that ſhall happen; it being durable for Years.

I am not a Stranger to Methods, or Courſes of Phyſick; and do uſe ſuch Proſecution, when the Patient will, and can conform thereto; yet not with new deſigned, appropriated, untryed, and uncertain Medicines, formed by Indications, as in the Mode of Preſcribing: But by interpoſing of a Medicine, or Medicines, of different Intention and Operation; (as the caſe may require) yet always ſuch as are formed, and reformed by my own Elaboration,, well proved to operate, and perform the Intention amicably: And theſe Intentions are not *many*, the Medicines therefore need but be *few*, in any caſe.

But ſome are averſe to the Addition and Variation of Medicines in a Method: Others cannot ſpare time, for ſuch regular Attendance; to be confined and conforming thereto: And ſome cannot bear the charge of Phyſitian's Viſits. To ſuch Perſons this Expedient is moſt commodious Help; and the moſt Comprehenſive, to anſwer their Deſires in various caſes; giving the greateſt Liberty in the uſe thereof: (except great Weakneſs, or extremity of Weather forbids that freedom) operating ſo calmly, deliberately, ſecretly, and almoſt inſenſibly; as not to impede, or diſturb buſineſs.

Some People that think themſelves Wiſe and Cautious; defer the taking of Phyſick, and wait till the Spring; thinking Winter an unſeaſonable time, and unfit for Phyſick, tho' there be occaſion enough for it. But I am of another mind, and think *that* the opportune time, when *Diſeaſes* are *Springing*, to Nip 'em in the Bud; when they put forth and appear, by any Indiſpoſedneſs, or Alteration in your ſelf, tending towards ſickneſs, at any Seaſon of the Year; that's a fit time for Phyſick, whether it be Froſt or Snow; (ordering your ſelf ſuitable to the Weather) unleſs you can Procure a Ceſſation; by perſwading your Diſeaſe to ſtay;

to forbear moving fowards and increaſing: If not, delay no time but be doing; If you have good Medicine to do with. Diſeaſes in their Infancy are eaſily Commanded: But having growth and ſtrength by time; they may perhaps be too ſtrong for you to Maſter; at leaſt more obſtinate and difficult to deal with. *Obſta principiis*,——— is the beſt Policy.

Some are afraid to take *Phyſick* in the *Dog*-Days, or *Hot* Weather; as being a dangerous Seaſon; and they will ſtay till the *Fall* of the *Leaf*; tho' there may be ſufficient occaſion for *Phyſick* before. But in the mean time, and by this Delay, perhaps your *Fall* may come: Some *acute* Sickneſs (not timely prevented) may ſeize you, and lay you low enough: Then you will need no *Phyſick* in *Autumn*. True it is; Such hot *intemperate* Weather may be a dangerous time, in promoting and expoſing to *Sickneſs*; by raiſing a *febrile* Fermentation and *Ebullition* of the Blood; as oftentimes it doth: But the Danger then, is in the *want* of good ſecure Phyſick; and in the *Neglect* of an *extraordinary*, ſafe, and hopeful *Medicine*, that would allay and ſtop Proceeding. No *Danger*, or Injury in the taking of ſuch *Remedy* in any Weather; but great *Security* in the prudent and diſcreet *Uſe* thereof, by *preventing* a Danger threatned, or approaching.

Defame not a good Medicine by *negligent*, or *inſufficient* Proſecution; but proceed diligently, (if your Diſeaſe be conſiderable, contumacious, and difficult) don't expect *Miracles* to be wrought with a *Doſe* or *two*; but make a fair and full *Tryal*, before you deſiſt; allowing intermitting Days, according to Inſtructions for taking. Yet in ſome *Caſes*, and thoſe not a *few*; one *Doſe* or *two*, gives great Eaſe, and Help, in ſurpriſing *Pains*, and acute *Sickneſs*.

Great is the *Myſtery* of Curing *Comprehenſively*: And great is the *Expedient* to Anſwer that Projection; and greatly to be eſteemed, for the Benefits accruing to People, of all Conditions and Quality; that ſhall have the good *Fortune*, to experience the various laudable Properties thereof, adapt for their ſeveral Complaints. So *ready*, and *eaſy* to be taken: So *ſafe*, *gentle*, and *pleaſant* in *Operation*; that nothing hitherto, hath performed like it, as I can know of; having been given to *Women* with Child, and little *Children* ſecurely, and ſucceſsfully; as the moſt innocent, and wholſom for their uſe.

If

If any Learned *Diſſenter*, from this *Doctrine* or *Practice* delivered; will make his *Exceptions* to any problematical Truth hereinafſerted: The *Author* promiſeth an *Argumentative* fair Reply; by traverſing and clearing ſuch Doubts and Difficulties, that may be ſtarted, out of the common *Traditional* Learning; to which this Diſcourſe, is *Foreign* and *Independent*; being founded upon ſounder *Principles*; and ſupported with *Axioms* derivative thence. That the *World* may be ſatisfied of the Verity, and Uſefulneſs of this Work; for an Eſtabliſhment to Perpetuity: Not as a *Remedy* from Dying; (Man is Mortal) but as the beſt of Phyſical Means, for *well* and *long* Living.

Altiſſimus Salutifera Procreavit:
Hoc Polycreſton Dictavit, & Benedixit; Medicus fecit,
Londini.
Quod multis valeat; omnibus Innoteſcat.

Poſtſcript.

AFTER all this plauſible *Diſcourſe*, and commendatory *Aſſertions* of the *Catholic* Extract; *Univerſality* of a ſingle Medicine does not ſound ſo probable and acceptable in the Ears of many People; as to confide in this general Remedy, and neglect other Help, in dubious and dangerous Caſes: And methinks I hear ſome ſay; and not of the meaner ſort, but of the higher *Rank*: we will ſo far give this *Author* Credit, as to believe this *Catholic Extract* to be a good, ſafe Medicine, and uſeful; being often tryed with many Perſons for ſome Years; and approved by them for its manner of *Operation*, and the *Effects*.

Yet notwithſtanding all that; I who value my Life, and have Money enough; will not venture it in this cheap way of *Phyſick*: I will take the Advice of my *Phyſitian*, (eſpecially in *Sickneſs*) and if need be, a *Conſultation* of Phyſitians for more ſecurity: To ſave my *Money*, and loſe, or hazard my *Life*, is no good Policy.

I like your *Humour* well: I am no diſſwader from *Advice*, and *Conſultation*; (always provided——) if you can purchaſe the ſecurity of your Life, in time of Danger, with the expence of a little Money; you are very unwiſe, if you do not. But don't deceive your ſelf, with an over-weaning *Opinion*. I'll tell you how far a *Preſcribing Conſultation* may conduct you ſafely; and where it will leave you, at *Hazard* or *Uncertainty*.

Conſultation may give you the *State* of your Caſe; *Name* your Diſeaſe, or *Complication*, and *Parts* affected: What *Diætetic Regimen* to obſerve, and what to avoid; whether *Phlebotomy* be neceſſary, or not? and ſuch like. So far, ſo good. But when *Conſultation* deviſeth, and forms any *new* appropriate Medicine by *Indications*, to fit it for your *particular* caſe (as you do expect) then you are not ſo ſecure, and well provided for in *Medicines*, as you imagine and believe; and that's the *main* point, wherein Curing does conſiſt; and in which *Conſultation* fails; at leaſt, is very caſual and uncertain.

You take wrong Meaſures; you Steer by a falſe Compaſs; in deſigning and forming of Medicines by Indications; for they are no Pharmaceutic Rules to form Medicines by; but Medicines are to be adapted to the Operations of Nature in Mankind: To promote this, or that Operation defective; or to advance an Operation, as conducing to ſome peculiar Intention in Curing; and Medicines thus formed, proved, and ready for uſe; are to be given by Indications, as various Caſes may require: And therefore, Indications ſerve only for Conduct, and direction in exhibiting of Medicines; not in the deſigning and making for any particular Perſon.

For; I do aver againſt all the Learning *Preſcribing* can pretend to, (as knowing that Mode very well) that no Medicine deviſed for *Perſon* and *Caſe*, by the beſt *Heads* that ever were call'd together in Conſultation; can have that *ſafety*, *efficacy*, and *certainty* of Operation for the purpoſes intended; as a true *Catholic*, reform'd and well proved, to operate Comprehenſively.

You think *Conſultation*, can take ſuch exact Meaſures of you, by their Examination; and to fit you with Medicines, as a *Taylor* does with a *Garment*. But that's your *Miſtake*; for no Medicine is truly known, whether good and effectual, or otherwiſe; but by repeated *Tryals*: And there is no Rule of *Præcognition* in Pharmacy, to know the Reſult of *Congruity*, and *Symmetry*, in ſuch ſudden invented Aſſociations and Mixtures. And

And in this matter, I will Appeal to the moſt Skilful and Dextrous *Proficients*, in the deſigning and Elaboration of Medicines (far above any *Preſcriber*) if ever they Projected any *new* Medicine, of conſiderable *Intention* and *Operation*; but proving and ſecond thoughts, corrected ſome *Error*, and made Alterations for improvement: And he ſtops not there, but proceeds on for Melioration. And ſometimes it happens, that the firſt Projection hath ſo diſappointed *Expectation*, that he never proceeds farther; ſo nice and difficult is *Medicine*; that it requires much *Time*, ſtudious *Thoughts*, and much *Labour*, to make it conſiderable, and a certain good Remedy, to perform a ſecure, and efficacious Operation.

If *Conſultation* were to ſit *de Die, in Diem*; for a conſiderable time; to *Elect* and *Inſpect*; to *Form* and *Reform*; to *Prove* and *Improve* every *Proceſs*, thereby to arrive gradually to a compleat Medicine; Then I ſhould like *Conſultation* (of Doctors *Pharmacopœans*) above any *ſingle* Perſon, or *ſingle* Medicine: But all this *delatory* Proceedings cannot be allowed; the *Patient* requires preſent *Help*; and the appropriated new Medicine deviſed for him, he muſt take; whether it be good or bad; agree or diſagree; he muſt prove it.

Upon theſe Conſiderations, I think my ſelf more ſecure in *Phyſick*, and better provided for, than a *Prince*: And I had rather truſt the *Catholic* Medicine, in any dubious Diſeaſe, or ſurpriſe of Sickneſs (often diſguiſed under a *Fever*) than the Medicines Conjecturally deſigned, by the beſt convocation of *Preſcribing* Phyſitians, that ever was conven'd, for the greateſt *Monarch* in *Europe*. And for this *confidence*, I might give ſufficient Reaſons to ſupport it; but I refer you to what hath been ſaid through this Diſcourſe; and alſo to former Tracts; *The Practice of Phyſick Reformed, &c.* and *Ignota Febris*, which having peruſed; then tell me what *Security*, and what *Hazards* you find in ſuch Conſultations.

I do not doubt but the *Duke* of *Savoy* had Conſultation enough to get rid of his Intermitting *Fever* (*Anglicè* an *Ague*) which was going, and returning; off and on again, for the ſpace of a Year; to the diſrepute of his Phiſitians: they plied him with *Jeſuits* Powder ſufficiently, and too much; (as ſome *Practiſers* here do) knowing no better *Remedy*; for although this checks the *Paroxyſm*, and often puts by the *Ague* for ſome time; yet the *Minera Morbi* being left behind; the *Ague* returns again; or produceth

ſome-

ſome other *Chronic* Diſeaſe, and the *Patient* is left in a *Valetudinary* State; making new Complaints ariſing from the old *Morbific* matter.

The *Catholic* Medicine is no ſuch fallacious Help; but would have done that *Prince*, truer and better Service, than all the Cortex *Peruvianus* of *America*; or what elſe, the *Conſultations* of his Country could deviſe; and eradicate that lurking *Morbous* matter, ſecurely and eaſily, in a *tenth* part of that time they were about it. Give this Medicine a fair *Tryal* in ſuch like Caſes; you will then find theſe words to be true-

Sir *William Huſſy*, his Majeſty's Ambaſſador to the *Port*; unfortunately (to the *Confederates* great loſs) *Died* at the point of his Negotiating a Peace: And the report came that he dyed of a *Fever*; that is, he *Dyed* of they know not what; for none dies of a *Fever*, tho' few dies without a *Fever*: *Febris eſt Morbi Symptoma, ſolummodò*. Febrile Heat is no *Diſeaſe*, but a *Symptom* dependant thereon; which Dependancies are many and various. I remark from thence; that his *Helpers* were inſufficient, and the *means* pernicious: For if they proſecuted upon that erroneous Notion of a *Fever* (as reported) then there was a great *Miniſter* loſt; and a great *Affair* miſcarried by ſuch Ignorance.

But what need I go ſo far as *Savoy*, or *Hungary*, to fetch Examples of *Male* Practice in *Fevers*, when we have it filed in every *Pothecary*'s Shop in *England*; and promoted by many known *Authors* of Account; for Practiſers to imitate.

Search the *Files* of Recipes between *Algate* and *Weſtminſter*, incluſive; which coſt ſo many thouſand *Pounds*; (and probably ſome thouſand *Lives*) there you may ſee the ſudden *Reſult* of *Preſcribing* Learning, in the time of need and danger: The *conjectural* Determinations, and *haſty* Deſignments in *Pharmacy*: There you may ſee, the killing Doctrine of *Fevers* put in Execution; and much more, if I had time to tell you.

But how the Medicine-Makers did operate, you cannot ſee that, but you may ſuppoſe. If Maſter *Pothecary* has left off the Blue *Apron*; turn'd *Gentleman*, and a *Practiſer* in Phyſick; the *Boys* will take care of the *Doctors* Preſcripts; and then you need not fear, but they will be exactly prepared, *Secundum Artem*. But if a *Medicine* ſhould chance to be *ſpoil*'d, or *miſtake* happen; you muſt not know that; and 'tis well enough then.

For

For many Reaſons, I will not Dye in the mode of the Great, and the Rich; Conſultation ſhall never ſit about ſending me away; I ſhall not venture my Life upon chance Practice. I cannot ſo well truſt the Inquiſition of a Jury of Doctors; for if the common Learning (which I don't like) ſhould give them mis-information; then perhaps I may *Dye* for it.

I'll rather truſt my *Life* with the *Catholic Extract*; becauſe I well know what this hath *Done*; and what it will *Do*, in dubious and dangerous Sickneſs: But what various *Opinions*, and differing *Conjectures* in Conſultation may *do*; that I know not, and am diffident: For I judge it more rational, and chuſe rather to truſt the *Experiments* already made, by a *Medicine* compleated Comprehenſively; than *Experiments* to be made, by dubious *Notions*, and with uncertain, untryed *Medicines*.

This moſt uſeful *Comprehenſive* Remedy is fit for a *Prince*; for I do believe (without Vanity) none of the *Sovereign Potentates*, hath the uſe of better; and I wiſh they all had ſo good: And it is alſo made fit for People of the lower *Rank*; becauſe the Purchaſe is not great: and for their ſake it was ſo under-rated; that they might not be excluded the Benefit; elſe it might deſervedly be valued equal with Gold.

But did I ſay it was fit for a *Prince*? Then I'll ſay it again; becauſe it is Supream *in ſuo genere*: for, the *Materia Medica* will afford no better; and *Conſultation* cannot deſign better; never *yet*, ſo good.

That which is fit for a *Prince* (in this caſe) is alſo fit for the *Fleet*, and the *Armies* of a *Prince*: They are his Defence and Safety; then nothing can be too good for ſuch Men, that venture their *Lives* to ſecure *His*; and all that is called *His*; *Dominion*, *Kingdom*, or *Empire*. If the common ſaying be true; *Beſt is beſt Cheap*: It is more eſpecially ſo, in this great concern of Life in danger by Sickneſs: Then do I think it the beſt *State-Policy*, to value the Lives of ſuch Men by a due *Eſtimate*; and let them have ſuch Medical Proviſion, as may do true and real Service, in the time of need; not the *Formality* of Phyſick, ſuch as *Marine* and *Military* Men uſe to have; which I well know what it is; meaning the internal Medicines.

When a grand *Fleet* ſhall go out, with their Complement of *Men*, ſtrong and healthy: and in a ſhort time return, enervated and diſpirited by Sickneſs, or Indiſpoſition of Body; and their

Number much leſſened: Some thrown over *Board*; many ſet a *Shore* ſick and feeble. Does this come ſo frequently by *Providence*? or by *Improvidence* and *Imprudence*; through want of true Medicinal *Stores*, and due management?

Princes do think, (as they are made to believe) that their Military Men, and their Mariners are well provided for in Phyſick; but I think *otherwiſe*, for Reaſons which they know not: And that a far better Apparatus may be deſigned for *Fleet* and *Armies*; Medicines *fewer* in *Number*; much *leſs* in *Bulk*; more *expedite* and *ready* for *Uſe*; more *certain* and efficacious to Anſwer *Intentions*; more *ſecure* und *eaſie* to be managed by the *Surgeons* and *Mates*; more *commodiouſly* portable to attend in *Marches* and *Tranſportations*.

But how, and what all this may be; 'tis time enough to give an *Account*, when demanded; by thoſe who are chiefly concern'd, and made ſenſible hereof.

When Epidemical Sickneſs comes into Camps, and Fleets; as *Fluxes*, or malign Scorbutic *Fevers*; what powerful means is provided, but the Formality of Phyſick, to ſtop the Mortality of ſuch Diſeaſes? The late Expedition into *Ireland*: That of the *Weſt Indies*; and ſcarce a *Summer* paſſeth without *Memento*'s of Inſufficiency, by Sea and Land.

There commonly attends wounded People; contuſed Internally, or Fractur'd; theſe Symptoms; Pain, Watching, loſs of Appetite, Coſtiveneſs, Febrile Heat, Apoſtemation, Putrid Sanies, *&c.* Such preternatural Effects, are dependant upon each other, as Cauſes and Effects: And to anſwer theſe *Indications*, various particular Medicines are appointed by Authors, and uſed by Practiſers, in their Methods alternatively; at the Diſcretion and Judgment of every Phyſitian, or Surgeon.

Now to do all this internal buſineſs Comprehenſively; I would level at the Syndrom concatenated and dependant; with a *Complication* of Medicinal Virtues, operating Conjunctim in a *ſingle* Medicine; Which I judge more ſecure and certain, than a *train* of Medicines making their Efforts *ſucceſſively*; and alſo *fruſtraneouſly*; in aiming at, and applying to Dependants, which do not require peculiar Medicines; as not having the true Importance of an *Indication*.

Much more might be ſaid as to the *Military* Practice; but I paſs it over, and muſt haſten to a Concluſion.

Three

Three Things I muſt never forget; and therein think my ſelf happy; accounting as *Providential* Favours from *Heaven*.

1. That the ſafety of my Life in Phyſick, was committed to my *own* Care and Management; being appointed this *Poſt*, a *Phyſitian*; not a *Patient* to *Phyſitians* and *Pothecaries*; and ſo oft in *Danger* as other Folks are, by the uncertainty and caſualities that attend the common *Mode* of Phyſick.

2. That Providence turn'd me out of the *Preſcribing Road*, many years ago; into a more ſecure and nearer way: That I might not be guilty of *Chance-Medly*, ſo oft as other Men are, in ſuch a hazardous Chance Practice.

3. That by *Celeſtial* Conduct I arrived to the Knowledge of this *Catholick Extract*; than which I know nothing in Phyſick ſo uſeful, and advantageous to preſerve Human *Bodies* from *declining* and *decaying*; or ſo *hopeful* to *Recover*, out of many and various Diſeaſes.

The two former, are Memorable *Evils* avoided: as are evident by, *The Practice of Phyſick Reformed*; and *Ignota Febris, &c.* The third, a remarkable *Bleſſing* to my ſelf; and hath been likewiſe to many others; and may be ſo to *Thouſands* more; if Incredulity do not bar them; and the vanity of their Opinions draw them not aſide.

The firſt *Eſſay* of this Comprehenſive Expedient, was made upon my ſelf (about ten Years ago) and that in a deſperate and extreme Caſe: I committed the whole *Cure* to this alone; not at a venture, but as ſatisfied (after ſome Days Tryal) nothing in Art could do more ſecurely, placidly, and effectually. This was the *Digeſtive*; the *Abſterſive*; the *Purgative*; the *Anodyne*; *Julep*, *Clyſter*, *Traumatic*, and *Sarcotic*: Supplying the Place, and doing the Office of various Medicines (as Method requires in ſuch long Courſes, and difficult Caſes) and the Operations anſwered, as I could wiſh or Deſire.

Had I procured a *Conſultation* of *Phyſitians* and *Surgeons*, they could not have done better; and perhaps not ſo well: Various *Opinions* and differing *Conjectures*, ariſing from many Heads; hath delayed, and ſometimes fruſtrated a Cure; eſpecially when deviſed, new form'd Medicines *pro re nata*, hath been put upon the work. In ſhort; it then ſaved my *Life* (inſtrumentally, and eminently) and ſince that time the Lives of *others*; and probably it may *Yours*, with diligent Proſecution, and diſcreet Uſage.

For, after this great Performance upon my ſelf, (being then but the firſt and a *rough* Draught) I was induced to improve, and inlarge the uſefulneſs thereof, by acquiring the *Latitude* of Comprehenſion: (*perindè accidit, quod mihi maximè optatum fuit.*) And to accompliſh this Deſign, I proceeded gradually by *Alterations* and *Reforms*, as Thoughts and Experience dictated, from *Tryals* and Eminent *Succeſſes* in various Caſes: Some whereof are related, in an *Appendix* to *Monarchia Microcoſmi*; that I ſhall not repeat here.

I could add much more, and inlarge upon this *Subject*; but thoſe who are not Convinc'd, and ſatisfy'd with what hath been ſaid; let them remain obſtinate and Complaining.

London, Grays-Inn-Lane,
by *Kings-Gate*. E.M.

FINIS.

Advertiſement.

MOnarchia Microcoſmi. The *Origin, Viciſſitudes*, and *Period* of Vital Government in Man.

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